

Muhammad is... the Apostle of Allah and the Seal of the Prophets... "—Holy Qur-ān, 33 : 40

" There will be no Prophet after me."—Muhammad.

The *Islamic Review*

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THE KOBE MUSLIM MOSQUE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

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DECLARATION FORM

I, John Ocker-Ramsey, of Magdeburg Qr. Yunkerstr N. (Germany) do hereby faithfully and solemnly declare of my own free will that I worship One and only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets —Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Allah.

LA ILAHA IL-ALLAH MUHAMMAD-UR-RASUL ALLAH.

(There is no God but Allah and Muhammad is His Messenger.)

JOHN OCKER.

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THE KOBE MOSQUE, JAPAN

BY MAULVI AFTAB-UD-DIN AHMED, B.A.

[Muslim traders from India and elsewhere settled in Japan many years ago. Their numbers were small, but after the Great War they increased considerably. It was therefore befitting that they should have a mosque of their own. Mr. N. A. K. Bochia started the scheme and as a result of his efforts and the co-operation of other Muslim residents of Japan a fine Mosque, the first in Japan, has been built at Kobe. The expenditure has been considerable and thanks are due to the generosity of Mr. Feroz-ud-Din of Calcutta who contributed more than half the entire amount spent. The Imam of the Mosque at Woking, on a request of the Trustees of the Kobe Mosque, sent the following *Khutba*.—I. R.].

In the Name of Allah the Beneficent the Merciful

PRAISE be to God, the Originator, the Maintainer and the Law-giver of the whole Universe ; He Who never sleeps nor slumbers ; He Who never tires or weakens ; He Who is the Light of the Heavens and the Earth ; He Who is the First and the Last, the Apparent and the Hidden ; Whose benevolence is all-embracing and Who has prescribed Mercy for all ; Who has sent us His Holy Prophet Muhammad (may the peace and blessings of Allah be upon his soul), to teach us the Book and the wisdom and to purify us and to guide us to the Path of Allah to Whom belongs all that is in the Heavens and the Earth.

Not many years ago, in this wonderful land of the Rising Sun, in this land of great patriots and artists, in this land of hidden marvels of science and art, the name of Islam was either unheard of or known only as a sort of unimportant religion of the Beduins of Arabia. To-day all enlightened men are familiar not only with the name of Islam but with its glorious past and its still more glorious future, and we pray to God that He may help us in the cause of spreading His Faith in this land. There

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are millions of mosques in Muslim countries but of late great mosques have been opened in Paris and Berlin, a still greater one will be erected in London, and you are opening this House of God, this meeting place of Islam in Kobe. There are mosques in North and South America ; mosques in Australia and Africa ; mosques in Russia and the South Sea Islands to glorify God and spread Islam. But what is Islam ? Is it a myth or a fantasy of the human brain ? Is it a code of rituals and senseless ceremonies ? Is it a way for subordinating the poor and the weak to the will of the rich and the powerful ? Is it a method of creating worldwide hatreds by fanning the fire of selfishness and greed ?

No, Islam is none of these things. Islam is the very law of the Heavens and the Earth, the Law and Order that governs the whole Universe, and in particular this globe of ours—the origin, maintenance and end of all life on this earth. The Faith of Islam means understanding the laws of human nature, and acting in harmony with those laws so that man originating from the water and clay of this earth, may rise to that Divine spirituality, which is intended as his destination. He who accepts Islam develops the heavenly light within himself which goes on increasing for ever, but he who rejects it loses his spiritual light, and falls back into the darkness from which there is no rescuer except God.

Islam tells you that there is no deity but One, that He is nearer to you than your jugular vein, *i.e.*, your life itself ; that He hears and responds to you whenever and wherever you call upon Him. The Qur-án lays down that God is One ; that all mankind are a Community : that all the Faithful are a brotherhood ; that every nation has had its messenger from God ; that Muhammad is the last of the Prophets ; that Qur-án, the Holy Book of Islam, is

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the guardian over all its predecessors ; that the law has now been completely stated for ever in this last of all holy books, by the last of all holy Prophets ; that God Himself is its guardian ; that corruption and change will never succeed against the Holy Qur-án ; that God Himself accomplishes its success, averse though the disbelievers be thereto ; that howsoever great be the plotting of plotters, God will upset their plots ; that when Muslims become weak and careless in their Faith, God will raise other people, who will take their place and do better ; that the end is in the hands of God alone and He does not depend upon the whims and fancies of this or that people ; that all apparent incongruities, differences, perplexities and injustices prevalent in this life will be readjusted in a life to come, when the righteous shall be free from the trials and troubles of this life, and shall continue to increase in God's favour and the wicked will suffer the consequences of their deeds according to their deserts.

So much as to beliefs. What about deeds ? The Qur-án lays down that man is an animal like all other animals, that his body is subject to the same laws of birth, growth and decay as apply to other species of living beings on this earth ; that the process of evolution applies to his being, just as it does to all other creatures on this earth, but (and here comes a great difference) man is endowed by God with a soul as His special gift and trust that he who purifies his soul shall be saved, and he who degrades it shall be lost. This soul in man is God's special trust with which He has not favoured either heavenly bodies or the other animals on this earth. How is this soul to be purified ? By invariably keeping the body clean of all evil habits whether they affect the body or the mind only or both together. Cleanliness, in Islam, is not next to Godliness. It is Godliness itself. But it is not only a cleanliness of clothes, dwelling and roadways. It is a cleanliness in all things—in actions,

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deeds and words. He who kills a single human being unjustly is, according to the Qur-án, guilty of the killing of all mankind. Why? Because mankind are members of the same body and he who harms one member of the body harms the whole. The Universal Brotherhood is apparent in all mosques, where the nobleman and the peasant sit, stand and pray side by side without ever being aware of their difference in social standing. The king as well as the beggar put on the same sort of dress in Haj or pilgrimage. The practical fraternity, equality and liberty of Islam are acknowledged even by its bitterest enemies. This brotherhood of Islam is exemplified in the building of this very mosque. Though some have contributed more than others, all Muslims who have been concerned with the progress of this work, whether they were Russians, Tartars, Iranians, Indians or belonged to any other community, have devoted their time and money to the accomplishment of this mosque, not because they belonged to any particular country but simply because they were Muslims.

Islam is a Spiritual Empire based on the unity of hearts by the institution of the daily prayers in which all turn their faces towards the same centre of spiritual birth; by taking $2\frac{1}{2}$ per cent. of the net income of the rich and distributing amongst the poor each year; by the annual Haj or pilgrimage where all Muslims meet on a common platform or plain to offer their souls to their Creator; by fasting and belief in the One Supreme Being as the Sole Patron of all men and as being the Ever-Living Centre of the Universe. Islam has established a solidarity and unity amongst its followers which would be impossible otherwise.

Materially Japan is the first progressive nation in the East,—probably in the world. What it needs is the moral electric current which Islam, and Islam alone,

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engenders to keep the material strength free from the self-destroying elements that are inherent in the European civilization and power and which if left alone will prove as destructive to Japan to-morrow as they are to Europe to-day. Japan will at once acquire a unique international position, and if Japan succeeds in organizing that world-wide brotherhood which is the essential principle in Islam, and is inherent in all Muslims throughout the world, it will be able not only to draw a life giving moral sympathy, but will also be able to have lent to it material support of millions of kindly customers and helpers throughout the world. A Muslim nation is a generous nation: it is not a nation of ascetics. It is encouraged by Islam itself to possess all the good things of this world with those of the other. Unfortunately Europe has not a mechanical superiority over it for the time being, because the Muslim nations neglected science and industry, although the Holy Qur-án had informed over thirteen centuries ago that not only air and water and other elements were made subservient to it, but even all that was between Heaven and Earth including the Sun and the Moon.

In fact, the moral code of Islam is perfect and its chief beauty lies in the fact that all of it is practical and is in harmony with Nature. So by encouraging Islam Japan will not lower in the least its moral or spiritual standard, but will add a hundredfold to its political strength and its worldwide international position.

Japan, through the ever-living Muhammad, can indeed be the conqueror of the world, and at the same time it can be the saviour of Humanity. And so we invite Japan to Islam, which is not only the best religion presenting a conception of God that is extremely beneficial to humanity but which is also the best institution, when properly understood, for social or political life of man on this earth, as was demonstrated by nation after nation when it followed Islam truly and sincerely.

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In opening this mosque you are opening a House in which God's light will shine for ever in the hearts of men whom neither trade nor gain keeps back from participating in the Light of God, and this Centre of Light in Japan is going to be the centre of a New Light for Japan, and through Japan for the rest of the world.

Islam enjoins its adherents to proclaim the word of God throughout the world. Muslims are born missionaries and Islam was chiefly spread by Muslim traders and merchants who travelled far and wide. It was the Muslim merchants who spread Islam in Africa, Malaya, South Sea Islands and many other countries. It is through the generosity and guidance of the Muslim merchants that this mosque has been built. The Japanese themselves are great merchants and manufacturers, and who knows but that God may intend them to spread His own light. Whatever His Will may be, it is our duty to kindle the torch of Islam in this land, and to keep it alive for ever. The seed has been sown so let us now await results.

It would now be up to our Muslim brethren in Japan to make a united effort and preach Islam to the Japanese nation. We of the Woking Muslim Mission and Literary Trust are doing our best in England and Europe but we assure you that we will do all we can to help Japan in understanding Islam properly in its different aspects, so as to enable Japan to work out its own progressive beneficial movements under Islam.

We should rejoice that Allah has accepted our labours and established His own House in the midst of the people who sorely need it. This House is not meant for you merely to count the beads of the rosary, but to practise the Commandments of God and to remember His Name therein both morning and evening, *i.e.*, at all times, and to make it a Centre of the Light of God to enlighten the whole Japan thereby. It is true that

Buddhism and Christianity have a great lead over Islam in this country, but the Sun of Islam has now risen in this Land of the Rising Sun. The Light of God is shining now in this House of God. Let us thank God and as for His Blessings on His Holy Prophet Muhammad and us all. Amen !

THE RISE OF JAPAN

BY THE HON. SHEIKH MUSHIR HUSSAIN KIDWAI OF GADIA

I most heartily welcome the rise of Japan in the East as the one Power in the East whom Europe and America cannot intimidate. I feel happy at the strength of Japan that she defies the whole united might of Europe and America and adopts for herself the policy she thinks best for herself. I am glad that Japan has given up the company of that band of robbers and exploiters who have been perpetrating an expensive fraud on the world, and have instituted a League to perpetuate their dominations over the East.

I feel sorry when certain Indian business men who helplessly and humbly bow down their heads when India is mercilessly held by an European Power create a hubbub where Japan tries to oust European goods from Indian markets. I feel sad when I notice that even certain Indian journalists attack Japan mercilessly on her foreign policy.

I am prepared to forgive one thousand and one faults in Japan for one virtue of protecting at least one portion of Asia from the bloodthirsty hounds of Europe who have devoured almost whole of the East and who had already torn up large and important slices from that portion of Asia over which Japan has now instituted herself definitely as a guardian and has ordered in unmistakable words, in a commanding tone, "Hands off China."

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May all strength and power be with Japan and remain with her until the haughty and conceited Europe is on her knees and other Powers in the East are ready to help Japan in her noble task of protecting the East from European exploitation and blood-sucking. I pray for the rise of other Asiatic Powers to be in the same position as regards their exploited neighbours what Japan is to China.

I feel indignant when not only European papers but also certain Anglo-Indian papers shower crocodile tears now over the fate of China whom the European Powers have been dividing up between themselves since about a century and which but for their mutual jealousy and now for the rise of Japan could have been finished as an Independent State. The last act of piracy was in 1897 when Germany seized Kiachau from helpless China. The concert of Europe in spite of solemn treaties to keep the integrity and independence of the Ottoman Empire safe has succeeded at last after continuous exertions and intrigues of about a century in breaking it up into a petty twelfth rate Balkan State and even now it is not content. But for its own exhaustion, the little that is left of the Great Ottoman Empire would also have been divided up ; by Europe and Smyrna and, possibly, Thrace would have been preyed upon as was done in case of several parts of the Ottoman Empire—in old days Crete and Tripoli, etc., in the later days by European Pirates.

The most criticised action of Japan has been the creation out of China an Independent Munchukoo State under her own tutelage. May I ask if that is the first case in the world that one strong Power has meddled thus in the affairs of a weak State ? Weak kingdoms have even been annexed without a war and solemn treaties treated as mere scraps of paper. Have not almost all the Big European Powers done the same—France, Italy, Russia and England—what Japan has done recently ?

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Munchukoo is treated far more generously and courteously by Japan than Syria, Palestine or Morocco, etc. etc., by the French or, may I whisper, India by England. Munchukoo after all has been recognised by Japan as an Independent State.

The best course for China, when it cannot by itself make herself another Japan, is to come to a permanent understanding and have a strong and unbreakable alliance with Japan and increase the power and prestige of Japan to enable her to protect other non-European States from the aggression of Europe.

Europe is too greedy and too conceited to rest contented until it has brought the whole of the East under its feet, if allowed to do so. Every Power in Europe is avaricious. Every Power in Europe wants more fields for exploitation.

We see with our own eyes what is happening in that old Kingdom of Abyssinia simply because it is weak and vulnerable. Smyrna will be the next point of attack if the Turks are not very very careful. I wish there were a Power in the Near East to cry "hands off" in respect of Tunis, Algeria, Morocco, Intellectual Syria and Holy Palestine.

Japan, besides being a great and unconquerable physical force in the world, is a very wholesome and stimulating moral asset, particularly for Asia.

Once, when the late Mr. Montagu boasted in London of the achievements of Britain in India, I pointed out that in far less time than India has been under the tutelage of Britain not only Germany and America but also Japan have become mighty Powers, well organised and advanced in every department while India still has bad and limited education, appalling child mortality and general sanitation, very little industrial development, and worse of all, a corrupt and slavish mentality which is

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the natural result of subjection under autocratic rule. India cannot defend her own shores while Japan challenges the whole world and has undertaken to protect also the great Chinese Empire from European aggression and is prepared to help her to stand up upon her legs again, if she does not play into the hands of Europe.

The rise of Japan can be a practical lesson of great value to all Eastern peoples and all Eastern States which have lost their glory.

If an Asiatic Power like little Japan, which had very few resources at her command and was situated in a remote corner of the world, could make phenomenal progress in a short time why could not Turkey, Iran, Afghanistan, Morocco, and Egypt or India each one of which has a record of a glorious past to her account—more glorious than even that of their present-day superiors or dictators and exploiters? While Japan took to herself all the good parts in the European civilisation, unfortunately, other Asiatic States aped Europe in its vices or only in superficial matters. While Japan makes herself all the paraphernalia of the modern civilisation and even challenges Europe to a competition in outward markets of the world, other Asiatic countries buy from Europe pauperising their own countries all those through which they begin to copy from Europe for their own use. They have to depend upon Europe even for almost all the military and naval and air material, *i.e.*, for the defence of their own hearth and home.

I wish those Eastern States which are copying the West had first taken steps to produce all that material in their own country which would have enabled them to defend themselves from European onslaughts. I wish they had just learnt to make those things in their own country which they compel their people to adopt as a copy from Europe. I wish Turkish and Persian Dictators had first

taught their people to make European hats before they began to put upon their own heads the chimney pot and compelled their people, even at the risk of their lives, to wear European hats and make their own people poorer and foreigners rich by such hobbies and idiosyncracies of theirs. The Arabs in their glowing garments conquered and subjugated Europe and the world, but now Asiatic Dictators have been overawed by Europe to the extent as to compel their own people to adopt stiff, uncomfortable and uncivilised European clothes as an open acknowledgment and demonstrate the superiority and mastery of Europe over the East. There was a time when Europe herself was a pupil of Asia, but it was wise enough to learn all that was good and beneficial in Asiatic (Arab) culture and civilisation and while Asia became neglectful, indolent and dormant, Europe, made quick strides in those sciences which it had learnt from Asia. The same should have been done by Asia now that her turn has come to learn from Europe. Japan has learnt all that was to be learnt from Europe, but she is still proud of being an Asiatic Power—she is proud of her race, culture and thought. I will advise Japan to take now the lead of the whole of Asia and infuse all Asiatic States with a respect for her so that they may take upon themselves to follow her example rather than that of Europe. At the end of the Great War when there was a talk of the European League of Nations I suggested that Asiatic Powers and States should have a League of their own.

The time for that has come now that Japan, which was the only Power of the East that could make herself respected in that European League as an equal, has left it, no other Asiatic or non-European State has been given equality of status and position. The time has come for Japan to organise a League of all Asiatic States to defend

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the whole of the East from European greed and exploitation and servitude. The time has come to have an Asiatic League to counter the mischief done by the European one. It is the weak and downtrodden people of the East who stand in need of protection most, but it will not be possible to protect them until a combined effort is being made by all Asiatic States and peoples to defend themselves. Now is the time to do it as Europe is exhausted and there is mutual jealousy raging amongst the nations of Europe.

Japan should take a lesson from the fate of Turkey and other Asiatic Powers. The concert of Europe isolated first the most powerful Asiatic Power and then fell a prey upon it or encouraged one of the European Powers to weaken it. Japan should not allow herself to be isolated and should at once form a group of Asiatic States to protect Asia and Africa. If she does that, she will perform a great moral task of assuring peace in the world by keeping in check the greed of European States to possess themselves of the properties, the very hearth and home of the weak Asiatic peoples thus giving rise to mutual jealousies and even wars.

Wars cannot be stopped, and wars must not be stopped. Peace can never rule over the world and peace should not be allowed to rule over the world until and unless every country and every race has a self-rule and all races and countries whether weak or strong, Asiatic or European, have equal right to live as suits them best with an international amity and good-will and equality of status and position.

MORALITY IN ISLAM AND IN CHRISTIANITY

BY MAULVI AFTAB-UD-DIN AHMAD

(Continued from Vol. XXIII, p. 458.)

According to the Qur-án nothing is inherently and absolutely bad—whether it is a material thing or a mental faculty. A scorpion and a serpent, anger, greed and the sexual passion in Man are all potentially good and useful things. Rather, in many cases, the more dangerous a thing in its usual bearings, the greater its utility under exceptional circumstances, and the more harmless a thing in its usual appearance the greater its danger under exceptional circumstances. Let me illustrate my statement. There are some poisons which can instantaneously destroy human life, and yet researches in modern science have discovered that they are equally effective in saving life at critical moments. The same is the case with the sexual passion in man, which is supposed to be the root cause of a considerable portion of human sins. Modern research in psychology has, however, shown that it is the basis of our social and civilized life. Now take a contrary instance. Water is considered the most harmless, and yet the most useful, element in Nature. But, as we all know, it is also the carrier of all sorts of disease germs. It is supposed to be most cooling, but to a man with burns on his body, its touch produces the most disastrous results. And similar illustrations can be added *ad infinitum*.

Certainly such a moral attitude towards the things of the world tends to create spirit of optimism in a nation. It is interesting to note in this connection that according to critics, Carlyle's book, "Heroes and Hero Worship," in which there is a chapter devoted to Muhammad, was not a mere intellectual speculation. This book, according to them, presents a constitution of the political mind of

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Europe. In other words, Muhammad, according to Carlyle, has played a great part in the national life of Europe. Muhammadan prowess has become part and parcel of European political and social life. This fact will be readily recognised by a student of European social history, even if it were not pointed out by Carlyle and his school of thought. So, consciously or unconsciously, the Quránic attitude towards mind and matter has come to be adopted by a world which passes as Christian; and this is the secret of all its progress.

Christianity, however, is right in one point, namely, when it holds that, with all its spiritual ambitions, the human mind is equally poised between good and evil, and cannot redeem itself without some additional help from outside. The Qur-án says the same thing when it declares: "Certainly We created man in the best make. Then we rendered him the lowest of the low."

But a great difference arises between Islam and Christianity with regard to the identity and nature of this external help. In Christianity it is to come in the form of a miracle, a detached and momentary incident in the vast field of history. In Islam, however, it is a scientific process embracing all our various relationships and all the ages—past, present and to come. The Christian theory, as you all know, is based on the idea of Atonement by the blood of a single person—a phenomenon that creates a total breach with the past—a proposition that makes a mystical problem all the more mysterious and paralyses intelligence by reference to a question that requires the greatest and clearest power of understanding. The Islamic theory, on the other hand, is based on the idea of a wise Providence, leading the mind of humanity step by step towards completion and perfection—namely, the idea of Prophethood and Reformation. It is undoubtedly an historical and a scientific process that readily appeals

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to the inductive reasoning of man, that fills the mind with glowing hopes and aspirations, that sharpens our intellectual faculties and inspires them with high ambition.

The socio-moral life of Europe is based on a haphazard system. Its sacred Scripture comprises two books—the Old Testament and the New Testament. The Laws of the Old Testament have been found too tribal, too narrow and too hard for Modern Society: moreover, their position with relation to Christian conduct has been made more or less obscure by the Sermon on the Mount. But the New Testament had no regulations to offer. So the Christians had to go to pagan sources for some workable basis of social regulation, and yet allegiance had also to be paid to the Jewish Code. And further on, there was the resplendent and successful Code of Islam, carrying everything before it, and to be practical, some substantial elements had to be borrowed from this quarter also. On the other hand, the religious attitude of Christianity towards Paganism, Judaism and Islam was one of antagonism. So the assimilation and adoption could not be frank, sincere or free. These were indeed effected in an atmosphere of jealousy, suspicion and enmity, and the result was a ramshackle creed of life resulting in a defective social system. One who has realised this fact cannot wonder why European Civilization has come so swiftly to such utter failure. It was bound to be so, seeing that it had no foundation on a clear-cut, positive, moral outlook on life.

As distinguished from this, the Islamic Code of morality is a definite and positive thing, that branches forth in all the different directions along which civilized life is flowing. It covers politics in its widest sense; it covers economics, it covers civil and criminal laws, and even polished

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manners and etiquette. It may be objected that these laws have been left in the background by the very people who regard them as revealed. Well, my reply is that they were never properly worked out in practice—I say “never” advisedly. They were put into practice in a simple and most unostentatious way in the early years of Islam. But the Code of the Qur-àn was actually meant for a complicated society that was to come. When that society came, however, that is when the Muslims acquired the imperial position, the Qur-ànic principles and outlines were very badly handled, and the system of laws that grew out of this mishandling was anything but a natural growth from the Qur-àn and the Prophet’s instructions. They were soiled by sentiments and feelings that it was the mission of Muhammad to destroy. There is an English proverb that says that Prophets are always born before their time, and in a certain sense it can be said that Muhammad was born 1,500 years before his time. The Code of the Qur-àn was mishandled because its value was not properly realised. The experience of humanity was not yet ripe enough for this realisation. Its experience during the last 500 years, however, has rendered it just fit to appreciate the value of the Qur-ànic laws—a system based on fixed principles and a definite attitude towards life and the Universe—a system, moreover, whereof every component part supplements and aids the others as in a machine. It is high time that this system be given a trial in the complicated life of present-day humanity. I do not propose to discuss the merits of the different laws laid down in the Qur-àn, not because I am afraid of it, not being a student of Law, but because this is not the occasion for it.

As you know, the legal system of a society is the reflection of its moral sense and moral attitude towards life and matter. And if the Christian legal systems—I use the plural number advisedly—have failed, or are failing

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rapidly, it means that the Christian moral sense and moral attitude has failed. Where is the morality other than Christian that can fill this vacancy in a world that wants to continue its progress—material as well as spiritual? Certainly it is the morality of Muhammad, and a system based on that. That is the last word on this subject.

THE BEAUTIES OF ISLAM

BY MAULVI W. B. BASHYR-PICKARD, B.A.

ONE GOD

God is One, Sovereign Lord, only to be worshipped, Supreme over all; Possessing all power, Merciful, Wise, Forgiving, Loving, All-Seeing, All-Hearing, All-Comprehending, Originator, Reproducer, The Complete and Accomplishing Planner, The Glorious in Majesty, The Ever-Living, The Quickener, The Eternal.

The First, The Last, The Manifest and The Hidden, The Avenger, The Rewarder, The Lord of Splendid Power, The Light, The Guide, The Author of Peace.

An essential condition of true Peace is the merciful control of a Completely-Supreme Power.

ONE GUIDE

The Qur-án is the light, the guide, the authority for action. It leadeth from the practical present to the Eternal Hereafter. It remaineth complete and incorrupt.

REWARD SWALLOWETH UP PUNISHMENT

One good deed receiveth reward of ten like thereunto. Evil is recompensed but with the like thereof. Thus good lives and increases while evil perishes.

A LIVING RELIGION FOR EVERY DAY

Islam enters into every part of a man's life. The practice of Islam is not set aside for observance on one day only in each week neither is it an abstraction, abiding;

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fruitlessly in the mind, but Islam is a practical energising force of everyday action for good.

BELIEF

Islamic belief is the perception of Truth lived out in action.

PRAYER

Prayer to a Muslim is a constant reminder, a constant blessedness, a time of converse with the One God, a time to receive orders from God, a time to receive Grace, Help, Strength and Guidance from God. Prayer is a constant guarding against evil; for the source of evil is often mere forgetfulness and a becoming engrossed in things other than the remembrance of God.

And the preparation for prayer, the performing of the ablution, in that there is a great and significant beauty. Cleanse thyself physically, make thyself clean as far as thou thyself canst, before thou comest before thy Lord to ask His inner cleansing. Prayer is the purification of the heart.

FAITHFULNESS

Islam enjoins the constant remembrance of God, the constant guarding against evil, the constant fulfilment of duties. Islam stresses the keeping of promises and the careful carrying out of trusts.

LIBERALITY

All our good is from God: our possessions are from Him. Spend therefore benevolently what you can spare. Islam sets her fair face steadfastly against all avarice, niggardliness and greed of acquiring.

PILGRIMAGE

Islam maintains one central shrine, one sacred city, Holy Mecca, where all the nations of humanity may meet together on a footing of affectionate equality, really as brothers and mutual helpers. The gifts and excellences

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of nations are diverse even as are their climatic and geographic conditions but Islam superinduces over all a concord and a harmony without decrying this glorious variety.

Humanity, indeed, is one vast nation, a nation possessing within herself different gifts, different degrees of excellence of man and man, but throughout created by One God, and so pleasing unto Him and part of His plan.

FASTING

One month in the year (the month of Ramadan) should be devoted to fasting and to the cheerful separation from the obsession of worldly affairs. Fasting is an invigorating and refreshing exercise strengthening the human power of guarding against, repelling and resisting evil. Indeed, the function of fasting is to guard against evil and to break the domination of the love of the world and things material. The function of fasting is to give man command of himself and to remind him that the body is temporal while the spirit is eternal. Furthermore fasting giveth a man a respite into the presence of God.

TOLERANCE AND DEEP MINDEDNESS

The Qur-án saith: "There is no compulsion in religion:" La ikraha fi'ddeen. The Truth abides shining by reason of its own perishless, Eternal Substance. No occasion hath it to use force; it requireth not to beseech, to coax or with fair-seeming flattering tongue to persuade. These are the arts necessary unto falsehood. God giveth Grace unto whom He will. Whom God loveth, He openeth his breast to Islam.

ISLAM A NATURAL RELIGION

Study the Qur-án and the precepts of Islam and you will find that Islam is essentially a natural religion, a religion easy and suited to the requirements, needs, and aspirations of humanity; Islam, further, is well suited to the development of the innate faculties of man, and to

THE BEAUTIES OF ISLAM

give him a sane steadfastness amidst the inevitable storms of life.

Marriage is recognised as the natural state and, as such, is placed in excellence far above monasticism. Marriage is the natural state and is to be adopted by all who have the means and the ability. Wife and children give greater scope for the exercise of man's natural affections, of love, generosity and kindness, and a man's life is thereby made sweeter and a greater content cometh thereby into his heart.

ZAKAT: POOR-RATE

The duty of the rich to have some consideration for their less wealthy brothers is hereby openly recognised and placed upon a business footing. Yet generosity is thereby no whit cramped, confined or discouraged, for over and above the Zakat minimum a man may extend his private generosity to what lengths and in what directions he thinks most suitable.

STRENGTHENING OF THE FAMILY AFFECTIONS

Islam respects and safeguards the natural bonds of affection that unite the family and stabilise social life. Often in the Qur-án you will find goodness to parents enjoined. The mother and the father are invested with a certain sacredness in regard to their children. Often and often also Islam enjoins the making of gifts to the near of kin; thereby kindness circulates throughout a wider family circle and natural ties are not broken by neglect, absence and estrangement.

DEFINITE FORBIDDANCE OF INTOXICANTS, GAMBLING AND

USURY

How beautiful is the decisive smiting of the Sword of God against evil! How clean and flashing! No half-measures. No loophole for dispute and surmise and misunderstanding. *Not*, as much wine as you think safe

and moderate; *not*, wine occasionally; *not* wine if you think you can afford it. No and thrice no: the command comes simple and direct and clear "No wine:" "wine is forbidden to the believers." Thus is a great evil cleanly uprooted and thereby is life itself made cleaner and simpler.

As for gambling and usury who can fail to recognise in gambling a widespread disruptive force shaking the stability of social conditions and general confidence and credit: and who can fail to see in usury an octopus of evil with ever growing, ever tightening tentacles?

These have no part or parcel in Islam.

MODERN CONCEPTION OF THE UNIVERSE

By M. JAMAL MUHAMMAD

The Universe is considered to have started with electrons and protons and to be composed of them; but, whatever its origin, whether electrons, protons, radiation and energy or ether, the question naturally arises what could have caused their first appearance at all? Of course, it could not be reasonably contended that they came into being directly from *non-existence* and of their own accord. On the other hand, if we grant for the sake of argument—though modern science does not say so—that these fundamentals are eternal, other more troublesome questions will have to be answered. For example, if these are eternal, it has to be conceded that their evolution should have begun only at a certain particular time of their existence, otherwise, since they are eternal, there could be no scope *now* for further progress (evolution). In that case the question to be answered will be "How is it that all of a sudden they began to evolve? What, which or who caused it?"

MODERN CONCEPTION OF THE UNIVERSE

Furthermore, evolution must be inherent in matter or else an outside agency must act upon it. If latter, it must either have existed long before matter came into being, or have manifested itself long after. The difficulty in the latter alternative we have seen above, and the former is no less puzzling. In the first place, there must have been evolution, whatever you may understand by the word, without anything to evolve; and, secondly, it will also mean that matter began to appear long after evolution had been in existence, without the "How" and "Why" of it being capable of a satisfactory answer or explanation.

There is also the other difficulty that, according to the generally accepted maxim, nothing can be considered as eternal which is not complete in itself, *i. e.*, which is dependent on another or requires something else to make it complete and full. This will apply equally both to matter and the law of evolution, if either of them is considered eternal and the other not. The difficulty in accepting both as eternal and inherent in each other while there is still scope for progress through evolution, has already been referred to above.

In view of these considerations it would be much safer to assume that, although apparently and logically matter should have preceded evolution, both matter and evolution appeared or came into being simultaneously at a certain particular "time." But the questions "How?" and "Why?" will yet remain unanswered, unless we call in the aid of an Eternal Something to solve these unsolvable riddles. Call it a creative Force, Mind or God, it does not matter, but without providing an indispensable place for any such Mysterious Agency the gap cannot be filled up nor a reasonable and acceptable explanation found.

THE LIGHT OF MUHAMMAD

BY MIR BANDEH ALI KHAN TALPUR, M.L.C.

The word Islam, in its literal sense, means peace and absolute submission to God, the Almighty.

Islam, as a world religion, was revealed through the great Arabian Prophet, Muhammad (on whom be the peace of God) in the 6th century of the Christian Era, at a time when the whole world was in the grip of gross ignorance and utter darkness. Religious strife and corruption of every sort were the rule, persecution, incendiarism, the public hanging and lynching of partisans of an opposite faith were everyday events, the preaching of peace by the Nazarene, who came to promulgate his ideal by inculcating the spirit of "Love thy neighbour as thyself," had become neglected for the avarice of those self-centred persons who sounded the death-knell of their religion. All the good work done by him was forgotten and owing to fundamental dissensions and differences, the church itself was divided. Disunion and internal decay made priests denounce each other vehemently from their pulpits for it was an age in which people recognised no authority, in which the moral code, which is the first and foremost ingredient of a true religion, was conveniently set aside, debauchery, easy virtue, drunkenness and every other conceivable form of vice whereby man can deprave himself held undisputed sway. Indeed, the whole of the Europe of that period was little better than a cess-pool of iniquity. Christianity had lost its pristine purity, owing to the conduct of its votaries who seized upon every opportunity for introducing innovations and fabrications with a view to adapting the Bible itself to their individual whims and conveniences. The acquisition of knowledge by the Laity, including even the Plutocracy, was considered to be a sin and a species of spiritual high treason, that privilege being reserved solely for the

THE LIGHT OF MUHAMMAD

clergy who exploited for their own unworthy end a miserable, down-trodden and spiritually bankrupt people.

Jesus Christ, who had come to revive the Mosaic religion and to redeem the Jewish nation, tried his best, up to the last, to achieve these objects. The measure of success attending his mission, which he discharged with faithful and unflinching zeal, can be gauged from the fact that some even of his early converts doubted his *bona fides*,—Judas Iscariot, who betrayed him to Herod the Tetrarch having been one of his most trusted followers. In order to convince his people that he was an accredited messenger of God, Christ had to perform many miracles—to raise the dead, to restore sight to the blind, to cure the lame and the leper, to cast devils out of the impure. On one occasion when his disciples caught in a storm on the Sea of Galilee were in terror of their lives, he had to walk to them on the sea. His early life is shrouded in a veil of mystery : no authentic account is available for our guidance ; but often he declared that after him there would come one who would be greater than he. This was a clear reference to Muhammad. He taught meekness, humility, forgiveness and submission ; but alas ! hardly a century had elapsed after him when his noble work was swept away as by a cataclysm, and all his sublime teaching vitiated. Christendom, so-called, stripped of all its Christian trappings reverted comfortably to the old pagan traditions. All the ancient rites and ceremonies, the worship of idols and saints, were restored and flourished once more. The Crucifixion itself, which had been for the sake of eradicating these very evils, had not materially affected the stunted sensibilities of his people. The whole country turned dogmatic and priest-ridden ; so much so that Christendom lost all its fire and zeal. Muir, the great antagonist of Islam, could not but admit that “the Christianity of the seventh century was itself decrepit and corrupt.”

Contemporary historians tell the same tale of the people of Arabia, who were at that time in the most barbaric condition. Of all the nations the Arabs, though lavish in hospitality and revelling in poetic fantasy, were the most degenerate and devoid of all the canons of morality and decency. They were the embodiment of everything cruel and wicked. Such practices as promiscuity in sexual intercourse and the legalisation of a son's marriage with his father's widows represent some of their morbid characteristics. Tribal feuds, internecine warfare, constant bloodshed, infanticide, prostitution, drinking orgies, gambling, and indeed every abuse imaginable were constantly indulged in by the desert-dwellers. The very House of God, the Ka'aba, was desecrated by the installation therein of idols—no less than 360 idols of various shapes and dimensions equalling in number the days of their year. Lat, Hubal and Uzza were the presiding deities, on whose altars fathers would slay their sons. The Bedouin loved his freedom above all things. His fierce and fiery temper, descending from generation to generation, recognized no law, each powerful marauder becoming the lord of his own tribe. Thus the whole Peninsula was littered with feudal principalities, each dominated by an unscrupulous and Godless demagogue.

It was at this period, when everything was plunged headlong into a vortex of anarchy and sin that the mantle of prophethood fell on the shoulders of Muhammad in the cave of Hira. For the first time in the history of mankind a beacon-light shone forth in all its brilliance from that sinister and impious city; a light which illumined the dark universe, its dazzling rays penetrating into every nook and corner. It was then for the first time that man could set out on his march of progress, when both his mental and moral outlook had been altered and shaped after the ideals of the Great World-Teacher.

THE LIGHT OF MUHAMMAD

Now, does it stand to reason that God should not redeem His creation, especially when things had become so corrupt, and the canker-worm of decay was eating into the very heart of society? Had not prophets been sent down to man in like circumstances from time to time? History must repeat itself. A great Prophet was the inevitable need of the age.

Muhammad was born at Mecca on 12th Rabi I, corresponding to the 20th of August, 570 A.D. He belonged to the noble family of Bani Hashim, who were the custodians of the Ka'aba and held many important state offices. Thus his lineage was connected with the aristocracy. His 40 years prior to the Call of Prophethood were spent in that city. Gentle in manner, amiable in disposition, strictly honest in his dealings towards all men, austere in morals, always meditative, yet ever kind to children whom he would often stop to pat on the head as he walked by, he was a man of sterling qualities, a man who appealed to the unsophisticated and unruly mind of the Arab. Simplicity blended with lofty virtue endeared him to all classes. People called him *Al-Amin* even in those days, for his impartiality and uprightness, and he was accorded patriarchal veneration. He passed his first forty years in the legitimate pursuit of trade and commerce, his ancestral profession which brought him into close contact with the people of divers countries. When boys of his own age were at school, he took the desert and its trails for his companions. Camels and caravans were his only books. Once, while travelling to Syria with his uncle on one of these trading journeys, a Christian monk predicted a great future for him, and begged his uncle to protect him against the evil machinations of the Jews and other rival tribes. But what human protection could he need who was destined by God to liberate the Universe from the thralldom of the wicked? All the prophecies and predictions from Adam to Christ

were fulfilled in him. He was a torch-bearer who with his Divine message showed the right path to erring humanity.

What a grand and majestic spectacle rises before us ! The country that had been rent asunder by warring tribes, who flew at each other's throats at the slightest provocation, the country of licentious, profligate and characterless people, whose hands were besmeared with the blood of their heinous crimes, became, on a sudden, changed into a land of sobriety, tolerance and peacefulness. What a marvellous transformation ! To eradicate age-long prejudices and deep-rooted evils in so short a time, and to unite the whole of Arabia into one great Commonwealth in a trice, were things by no means easy of achievement. Only a master-stroke of a master-mind could unite such heterogeneous elements into a homogeneous whole.

His enemies, failing to find fault or flaw in his character, accuse him of spreading Islam at the point of the sword. But a dispassionate study of history reveals not a single war due to aggression on the Prophet's part. All the wars that he had to fight were forced on him ; they were all in self-defence. Let us see whether, as alleged, his wars were fought for the conversion of the people, involving bloodshed and human wreckage—the natural result arising from two parties trying to annihilate one another—or whether they were fought in self-defence against exasperated and turbulent savages who were after his very life ; with extreme caution to avoid bloodshed as far as possible. Nay, even against the wishes of his generals who demanded the immediate extirpation of enemies and traitors, he would grant pardon to his foes ; and this in an age when “an eye for an eye” was the only recognized form of retaliation. How many innocent people, I ask with all seriousness, are made the target of machine-guns in civilized 20th century warfare ? Which of us is not aware to some extent at least of the

THE LIGHT OF MUHAMMAD

horrors of the modern battlefield warfare ? The fight of contending hosts spells the ruin of hundreds of thousands defenceless civilians ; adults and children are mown down, crippled by shells and shrapnels. Even after the temporary cessation of hostilities, the victorious army marches along with its destructive hand on an evacuated territory, emptying all its ammunition on defenceless towns, massacring and looting. In short, a general licence is issued to the soldiers to ravage and destroy as they will. The vanquished foe is pursued with hot haste and, if caught, shares the same fate as his comrade of the battlefield. This is the common practice of the latter-day war-lords, and the common procedure of mercenary armies ever since the days of the Roman legions.

But what do we find in the case of Muhammad who was a great general, a great victor, a great soldier, a great legislator who taught the world its first lessons in jurisprudence, and who in all qualities was head and shoulder higher than all other prophets ? His armies did not consist of men enlisted for love of mammon, but of faithful men prepared to shed their blood in the name of God. Ill-fed, ill-clad, seldom wearing warlike armour, they fought with indomitable courage for the sacred cause against hugely predominating armies, which generally outnumbered them by ten to one. When victorious in a battle which he had, perforce, to fight against heavy odds, he would strictly enjoin his army to refrain from molesting non-combatants and from destroying growing crops and vegetation and ultimately he would grant a general amnesty to all his foes ; in consequence of which unprecedented magnanimity of his opponents of their own accord would come into the fold of Islam.

This man fought wars. Indeed he did, but supported only by a handful of his sincere followers. Consider the situation in which he was placed, and then accuse him if you like. The radical and healthy changes which he

sought to effect by preaching the message of God, by proclaiming Allah-o-Akbar (God is Great), by denouncing all abominable practices, by admonishing the people to desist from worshipping false and craven gods, and by directing them towards the wonderful teaching of Islam, had disturbed the equipoise of the militant Arabs, who one and all rose in direct revolt against him. He was beset on all sides, and the pick of his people, renowned for prowess, were all against him. Often he was in an imminent danger, and had to flee for his life by God's aid.

Did he, as his enemies would have us believe, pursued and persecuted, start the fray by any act of violence? No. Did he take up the sword? Yes, he did take up the sword; but I ask, can a man do otherwise? Yet I assert that he fought not with the sword of aggression, as is alleged by his critics, but with a sword wielded in self-defence. Let his adversaries put themselves in his position, ponder for a moment and then decide. Thomas Carlyle says:

Much has been said of Mahomet's propagating his religion by the sword. It is no doubt far nobler to boast as we do of the Christian faith, that it propagated itself peaceably in the way of preaching and conviction. Yet withal, if we take this for an argument for the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed: but where will you get the sword? Every new opinion, at its starting, is in a minority. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he takes a sword and tries to propagate with that, will do little for him. You must get your sword. On the whole, a thing will propagate itself as it can. We do not find, of the Christian religion, either that it always disdained the sword when once it had got one. Charlemagne's conversion of the Saxons was not by preaching.

The Prophet of Islam lived a very simple life. Frugality was the keynote of his household. His fare consisted not of delicious dainties, but of barley bread and dates, and even this was denied to him sometimes for days together. His garments were made of the roughest and coarsest materials and were full

THE LIGHT OF MUHAMMAD

of patches, and he would even mend his own shoes. Such was the life this great man led, disdaining all outward show and ostentation, at a time when he towered high above mighty Chosroes and Heraclius. His house was of the simplest kind and a mat and a cot were its only furniture. 'Yet no emperor with his tiaras was obeyed as this man in a cloak of his own clouting.'

The world needs such prophets, who practise what they preach. Their everyday doings are easily digestible by their followers. No mystery, no parable, no miracle about them. We can only follow the footsteps of a man who belongs to us, and who is not for us an object of terror.

Such is the case with Muhammad, the record of whose life is as clear to us as if we were living with him thirteen centuries ago. We have come to know him better than ourselves. He has not passed away, but is living with us.

The religion which Muhammad preached was simple. He proclaimed "Allah-o-Akbar" (God is Great)—words which have resounded from Granada in the West to China in the East. To worship One God, worth worshipping; to believe in all the prophets and the hereafter, to offer prayers, to give Zakat (every propertied Muslim is enjoined to reserve one-fortieth of his annual income to be distributed among the needy), to fast, to perform pilgrimage once in a life-time, to love one another and to be charitable, are but some of the principal features of Islam.

The Prophet in unequivocal terms exhorted his followers not to identify him with anything supernatural, but to consider him as only one of themselves. When asked to perform miracles he would say: "Is not man himself a miracle, created from a clot, and the whole universe about man, with the sun, the moon, the stars created by God the Almighty? What other miracle would they require to be convinced of His Greatness?"

ISLAMIC REVIEW

If modern nations were to conform to these teachings there would be no unbalanced budgets, no unemployment question which is growing more serious every day confronting millions of mankind with dire poverty. The Qur-án was his inspiration. Carlyle asserts that sincerity in the Qur-án, in all senses, is its merit. It is the most perfect book suitable for all ages and climes. The pristine purity, which it has retained during all these thirteen hundred years, in itself bears eloquent testimony to its genuineness. It is the most widely read book to-day through the length and breadth of the globe. Thousands of people have got it by heart. Do you need further evidence than this to believe it to be the last Word of God? It gives a prescription, which, if conscientiously followed, will provide a sure means for the salvation of mankind. In morals, in ethics, in everything it surpasses all previous scriptures. It promulgates the Divine Law based on common sense. Islam, as enunciated by the Qur-án, is entirely immune from dogma, sectarianism and priestcraft. There is no half-way house, no intermediary in this religion, and a man can be directly in communion with his Maker. It ennobles man so that he may attain his salvation, if he be a true seeker after the Truth.

This is enough. The world to-day stands in dire need of such religion and of such a dynamic personality for the simplification of the complex problems which have baffled the best brains of modern nations. Universal brotherhood, irrespective of caste, creed and colour; the complete form of democratic government; the popular franchise; the preservation of the rights of women; the abolition of slavery; in short, all the reforms which agitate the mind of the modern thinker originated in Islam. If a man like Mr. Gandhi were to give his serious consideration to Islam, he would be spared all the waste of trouble and energy which he is bestowing on the

CORRESPONDENCE

uplifting of the depressed classes; and if the Western super-civilized nations were to adhere to the golden principles of Islam, and follow faithfully its precepts, they would no more need huge standing armies at a stupendous cost at the expense of the half-starved tax-payers, nor would they need a League of Nations, which in itself is merely a pawn on the chess-board of the great Powers, no Entente Cordiale or Versailles Treaty to be broken and flouted on the slightest pretext, heralding, as often as not, the booming of guns to the crippled nations already crushed beneath the burdens of the last destructive war.

CORRESPONDENCE

MAGDEBURG.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

Many thanks for your letter of 7th instant which has only just been received, so that there must have been some delay in the post. The delay, I think was due to the inexact address, and I therefore beg to mention my exact address below.

I am very pleased to be able to tell you that since reading *The Islamic Review* I am more and more beginning to love our religion. Moreover, I am sure that Islam will come to Europe and will make more rapid progress than any other religion because it is the religion of truth without any human interpolation.

You may have no doubt that I live a true Muslim life, and that I am a sincere adherent of our religion.

I beg to remain,

Yours sincerely,

JOHN OCKER.

CULVERS AVENUE,
CARSHALTON,
SURREY.

DEAR BROTHER IN ISLAM,

ASSALAM-O-ALAIKUM.

I wish again to thank you for the cordial welcome to me on my visit to you on Sunday last.

ISLAMIC REVIEW

On that occasion you asked me to forward to you the name and address of any one who may be a possible convert to the Faith.

A friend of mine showed extreme interest in the copy of the *Review* you so kindly gave me, also in some Muslim literature which I gave him to read. He is an ex-member of the Church of England, and has a profound disbelief in the Trinitarian Doctrine.

He has removed from this district. Otherwise I should have taken him under my wing for a while. He is Harold Salter of East Ham, E. Needless to say I regard him as a possible convert to Islam. Otherwise I would not bother you.

I took the liberty of telling him that he may expect a letter and some literature from you in the near future.

May Allah prosper you and your Mission.

Yours fraternally,
O. FISHER.

BANGHURST, HANTS.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

I should be very grateful if you would send me a complimentary copy of the *Islamic Journal* you publish in England and any available literature about Islam.

And if you would suggest a list of books—with prices that would be helpful to me in getting a proper understanding of what Islam means.

Yours very truly,
CLEG VIGNES.

AFUSUDU MARKET LANE,
SHAMA.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

With pleasure I have to acknowledge your letter and the receipt of the few pamphlets dealing with the Religion of Islam, which you forwarded under separate cover.

I thank you sincerely for accepting me, and your disposition towards my uplift in the religion of Islam, and I faithfully promise to press forward where I have laid my head by the help of the Great Allah.

My special request to-day is for a Prayer Book, and instructions for praying, etc., in the Muslim way and fashion. The "Study of Islam" series will supply my present need immensely.

Yours sincerely,
T. A. L. P.

CORRESPONDENCE

HINAIDI, IRAQ.

THE IMAM,
SHAH JEHAN MOSQUE,
WOKING, ENGLAND.
DEAR SIR,

Although a Christian by birth, having spent several years in the East, I have studied the comparative values of our respective religions. The conclusions I have arrived at are :

I can no longer accept the Christian doctrine of the Trinity or Godhead of Christ, but only that he was one of the Prophets and an example to mankind.

Having read the Holy Qur-án, I find its philosophy more consistent with my own ideals.

On a recent visit to Palestine I found how the conduct of the various Christian Sects in the various memorials was commercialised, and very little respect paid to what matters. What a contrast to the atmosphere of peace in "Al Harem al Sharif."

I feel, therefore, that I can with all good faith accept the precepts of Islam, and intend on my return to England next year in November, to visit you, and hope that I may be accepted into the Faith.

I am studying Arabic, and shall be sitting for the examination next June, and hope, with more study, I shall be in a position to read the Holy Qur-án in its original language.

The only disturbing factor which I can see at present, which is especially noticeable in this country is the wide gap between the Sunni and Shiah, which, I hope, by the grace of God may be forgotten, and all Islam become united.

Believe me,
Yours sincerely,
W. MARKWICK.

ISLAM

"*Salam alaikum*," is a greeting old :
'Tis *Peace* be upon you, peace untold.
Prefix a vowel, and *Islam* is the name
Of the Faith that makes the attainment of peace its aim.
Prefix M, and a *Moslem* is one
At peace with all nature under the sun,
Whose brotherly love includes it all,
Even the animals great and small,
Who believes that prophets in every land,
Equal before Allah stand.
Give us Islam ! Give us Peace !
That war among the nations cease !

GERTRUDE R. R. COLBORN.

ISLAM AND THE FUTURE

By C. A. SOORMA

In order fully to appreciate the future relationship of Islam to other great sister faiths, and to the world in general, it will be necessary to understand certain of the essentials of Islam, such as the Brotherhood of Man, democracy, respect for labour, the equality of the sexes and the great principle of Zakat.

First of all, Islam teaches the brotherhood of man and his inherent sinlessness. It says that man is capable of development and progress spiritually, physically and intellectually. In fact, it places man above the angels; for, in spite of weaknesses and worldly desires, he has been endowed by Nature with gifts which enable him to distinguish between right and wrong, and to cultivate those qualities which endear him to mankind and to his Creator. Between man and man Islam makes no distinction whatsoever. The measure of difference is in their goodness or badness and in their belief in God.

Islam is essentially a democratic Faith. Its early history is a striking proof of this fact. The first four Caliphs were elected to their high office by the vote of the people and in spite of internal dissensions, the Caliphs were respected and admired for their selflessness and strict devotion to duty. The early Caliphs of Islam could, had they so willed, have ruled over their people like kings, but it is an eternal tribute to the Faith which they professed and to the great lesson and example which they had received from their Prophet, that they preferred to be as of the people—enjoying the same measure of rights and privileges; but, at the same time, bearing on their shoulders a greater measure of responsibility for the well-being of their fellow-citizens. For self-sacrifice, nobility of character, integrity and their unbounded faith in their leader, history is unable to show another example. To

ISLAM AND THE FUTURE

this day, the essentially democratic character of Islam is one of its most striking features; keen observers have always stressed this aspect of Islam, and in their opinion it is the rock upon which the Faith has been so surely built up. If you keep in mind this democratic character of Islam, I have no doubt that you will be able to appreciate what follows.

The next main essential upon which I wish to lay some emphasis is the respect for labour which Islam enjoins upon all. The Prophet had often stated that: "every labourer was worthy of his hire," and he strictly charged his followers to "pay the labourer before the sweat on his brow was dry." The early history of Islam shows that, in the State, the labourer and the capitalist, the merchant and the skilled artisan (amongst others) occupied definite places and enjoyed definite rights. No one was allowed to take an undue advantage of the other. In the world to-day there is a definite cleavage between capital and labour, and the greater part of the unrest which we observe is due in no small degree to a lack of appreciation of the rights and privileges which labour and capital should respectively enjoy. We see to-day the capitalist trying to enrich himself at the expense of the labourer, and on the other hand, the labourer, through his union, clamouring for shorter hours of work and higher wages. Furthermore, there is to-day so much unemployment in every civilised country in the world, that one very rightly asks whether the perfection of machinery and labour-saving devices has, after all, been a blessing or a curse! The whole economic structure of the West has been rudely shaken owing to its fundamental materialism and class-greed! The unfair distribution of wealth and the failure to harmonise production and distribution are cankers which are rapidly destroying the body-politic of the mighty West, and unless the nations

co-operate for the common weal of all, the future appears to be sinister and full of foreboding! In this respect, too, the world can learn much from Islam.

The principle of *Zakat* is in its conception a measure essentially socialistic. It requires every person owning property of a certain kind and of a certain value to give to the Public Treasury $2\frac{1}{2}$ per cent. of the total value of such property, provided it has been in his or her possession for one whole year. This injunction is obligatory upon all, and *Zakat*, when paid, went into the National Exchequer and was ear-marked for the maintenance of the widow and the orphan, the needy and the sick; for the building of mosques, hospitals, caravanserais, the digging of wells, the building of canals and bridges and upon other works of public utility. As long as *Zakat* was regularly paid, Islam led the world in the meeting of social obligations. What we see here to-day in the shape of social relief and benefits is, in my opinion, merely a practical application of this great principle.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM : THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.